

## INTRODUCTION

# Secularism: A Pseudo-Religion

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TRADITIONAL SOCIETIES HAVE always felt undermined by the forces of secular modernity. The Copernican (1474-1543) interpretation of a coordinated system in the universe threatened the traditional Thomist (1225-1274) view of the cosmos and reality. Real as this threat remains, secular modernity or civil religion, as Bellah rightly names it, has practically replaced the conventional Christian religion.<sup>1</sup> The Muslim world is no exception to this global upheaval. However, studies done on the Muslim world, thanks to the West's own cultural baggage, remain shorn of academic objectivity.

The English term secular comes from the Latin word *saeculum*, meaning present age. Both Latin words *saeculum* and *mundus* stand for a world indicating spatiality. *Mundus* was often translated into Greek as the cosmos, or the created order. However, *saeculum* was understood as a rather lower level of space, that is, in this world, in contrast with the more sublime and eternal religious world. Harvey Cox, looking from a cultural and Western religious perspective, considers modernization and the structuring of the secular city as a major factor

responsible for the erosion of history, one's identity and cultural roots.<sup>2</sup> The accepted notion takes secularization as being synonymous with modernity.

"More recently, secularization has been used to describe a process on the cultural level which is parallel to the political one. It denotes the disappearance of religious determination of the symbols of cultural integration. Cultural secularization is an inevitable concomitant of a political and social secularization."<sup>3</sup> Political secularization made the church and state two separate entities. This was not interpreted as an anti-religious stance by the state. In France, the constitutional separation between Church and state materialized in the early twentieth century when religious education in state schools was abolished in 1882 and replaced by general ethical instruction. Similar steps were taken in Japan, Turkey and the United States of America.

Secularization is also defined as "a historical process, almost certainly irreversible, in which society and culture are delivered from tutelage to religious control and closed metaphysical world views."<sup>4</sup> As such, it is assumed to be a process through which the world is de-divinized.<sup>5</sup> It may also be interpreted as a spatial and temporal categorization in which certain space and time are assigned a higher level of sacredness and sanctity, while the other level of existence is considered profane, unholy and this worldly.

More important, it is a process in which systematically and methodologically the realm of the sacred shrinks to some holy places and temporal occasions focusing on ritual and certain ceremonies. However, in this process, the rest of the world is emancipated from the control of the

holy and the sacred. It may sound ironic that Roman Catholicism, as a faith, has followers all over the world, but officially Catholic authority is confined to 0.15 sq. miles or a 0.4 sq. km area of the Holy See, which came into existence on February 11, 1929.

Let it be said that secularization cannot be exactly equated with atheism. On the contrary, it would cease to exist if, for example, in a Christian context, the existence of God were fully denounced. It has instead a unique dependent relationship with its God. It assumes the presence of God at one point in history but through an alleged rational process His presence is marginalized as suggested by Auguste Comte (1798-1857) in his three phases or stages, namely, theological, metaphysical and finally the positive stage wherein reason and empirical reality rule all social transactions.

Historically, the European intellectual tradition emerged under the banner of humanism, with its roots going back to Protagoras (490-410 B.C.), who held that man is the measure of everything. The Renaissance saw Desiderius Erasmus (1466-1536) becoming the main proponent of humanism. While through their work on pragmatism, positivism and humanism, Auguste Comte (1798-1857) and F. C. S. Schiller (1864-1937), influenced nineteenth and twentieth-century European thought, the post-Renaissance European mind took a step further and embraced positivism, humanism, pragmatism and empiricism as its articles of faith. Consequently, secularity assumed the status of an absolute truth if not of a dogma.

At the analytical level, we can identify six domains of secularization in post-Renaissance Europe. First is the secularization of the cosmos



or nature. The Copernican Revolution established the principle of revolution in celestial bodies through the heliocentric theory of the solar system, which not only explained but also took care of the entire workings of the cosmos, and thus made the God of Christianity less functional if not redundant. The substitution of mediaeval Thomist view of the cosmos by the Copernican system of coordinates based on the sun further alienated the God of Christianity from cosmic existence while the primacy of physical laws in the cosmos left little room for Him in the mind of positivist man.

The second domain of secularization was philosophy. Belief in a godless nature, when translated in the realm of philosophy, gave birth to deism, where God was recognized as the Creator but considered non-functional, or at best similar to a constitutional monarch, least expected to intervene by way of revelation or miracles. Herbert of Cherbery (1583-1648) and Mathew Tindal (1655-1733) to mention only two British philosophers as well as the French thinker Voltaire (1694-1778) pleaded for deism. Empiricism and logical positivism defined truth and reality in terms of empirical, experiential, and existential, truth. The God of Christianity was no more considered a transcendental Reality.

The third area of secularization was history. The Hebrew concept of God's presence in history or the Christian view of incarnation or the revelation of God in history, in the person of Jesus (peace be on him) was substituted with a secular view of history. Liberating history from theology, Karl Marx (1818-1883) offered a materialistic interpretation. Herbert Spencer (1820-1903) introduced a biological interpretation of history by

applying biological laws of birth, rise, decay, and decline to the civilizational scene of growth and decay. In this new intellectual climate, in which the secular city and civilization were raised on the ashes of what was now considered a mythical past, both Jewish and Christian traditions faced a crisis of existence.

The demythologization of history was further extended to the Bible. Julius Wellhausen (1844-1918) pioneered Pentateuch criticism by subjecting the Old Testament to demythologization. While through his methodology, Rudolph Bultmann (1884-1976) critically examined the New Testament to demythologize the Christian Scripture.<sup>6</sup>

With secular attitudes on the rise, Charles Darwin (1809-1882) made a hypothetical adventure into the realm of biology. Though unable to achieve his academic objectives and not a professional, his five-year voyage on the *Beagle* brought to the world results of his keen observation and hypothetical thinking. Emancipating the biological world from its Creator, he proposed that the various species change under environmental impact, increase and multiply by themselves, and if left unchecked would overcrowd the world. Apparently, here he was echoing what he had learnt from Thomas Robert Malthus (1766-1834) who published his "Essay on the Principle of Population" in 1798. Presuming the origin, evolution and survival of man on the pattern of other organic beings, Darwin hypothesized his famous theory of evolution.<sup>7</sup> For some reason several other, equally important and perhaps more qualified scientists, who came up with their own independent views on organic evolution did not receive the same kind of popularity as Darwin.<sup>8</sup> The implications of his biological evolution were obvious. The Jewish,

Christian, even Hindu doctrines of man's creation by One ultimate Creator were set aside. Humans were made to believe in their secular, biological origin.

This secularization of man's origin perfectly matched the intellectual climate created by the secularization of the cosmos, theology, history and philosophy. It enforced the belief of the Western mind in secularism as a pseudoreligion, which Bellah names as civil religion.<sup>9</sup>

Yet another domain that received the secularization burn was the human soul, psyche and mind. This opened ethical values, morality, and religious notions to secular abuse, stripping human activity of justification and meaning. The secular violation of the sacred was made possible by the supposed victory of the unconscious and subconscious mind over the conscious (ethical, moral and religio-cultural) behaviour of man. Sigmund Freud (1856-1940), an Austrian psychologist, tried to show how ego, the centre of man's rational awareness and ethical and normative conduct, is trapped by the super-ego and id, which is the source of energy or the flow of the libido. The struggle between the id, ego, and the super-ego, according to this empirical approach, leads to confusion between conscious and unconscious contents and superego and ego repression or censor only pushes the empirical experience into the unconscious, which keeps influencing our conscious life. One major consequence of the primacy of the unconscious in one's visible behaviour is related with what Freud called Oedipus and Electra Complexes, both referring to incestuous and tabooed relations by any standards of humanity. This new hedonist view of maturity or adulthood was put

forward in the area of personal relationships as the pleasure principle, which offered an empirical justification for incestuous and deviant behaviour.

Freud re-mythologized it when *eros* (pleasure) and *thanatos* (death instinct) were suggested as two principles to interpret human struggle in history. Religion was considered as a censor to suppress or control individual neurosis and one's desire to act maturely. It also projected a father image with an authoritarian temper. The infant, however, is not supposed to remain small forever. When this infant grows in maturity and childhood gives way to adulthood, it symbolically tries to kill the father in order to do away with illusions. Religion in this natural process of maturing from childhood to adulthood becomes a matter of the past and is no longer relevant. It also implied that since it was already an illusion and repression, the death of religion or that of the God of Christianity should not be mourned. Rather, one should feel jubilant about getting rid of it, and the earlier the better.<sup>10</sup>

Needless to say "religion" in the European mindset refers primarily to Western Christianity, though it also carries a general application. That is why when Friedrich Nietzsche (1844-1900) declared God as dead, his main criticism was that Christian values of humility and self-abnegation besides democracy are the main cause of human sickness. The Christian attitude towards the primacy of the other world, the downgrading of this world, fictitious soul trips, and sex seen as something dirty naturally resulted in a culture that eulogized self-denial and self-torture. In Nietzsche's view, this called for a "transvaluation of values". Man in his ideology of power was the bridge to "superman",



one with the will to power, high integrity, intellectual acumen, proud, considerate towards those inferior to him and one who loves solitude. This, he thought, could substitute Christianity's set of outdated values.<sup>11</sup>

With the secularization of mind and soul, European thought was more or less liberated from the dogmatic hold of Christianity and conservatism. A new world was born. Secularism became not only a historical process to de-divinize the cosmos, history, theology, philosophy, psychology, economy, and political life, but also became a way of thinking and living.

Anyone trained as a social scientist, philosopher, biological scientist, physicist or medical doctor had to go through academic works representative of secularism as the ultimate truth. No wonder wherever European nations colonized people in Asia or Africa or the Middle East, the colonized élite, politicians, men of letters were deeply influenced by the economic, political, social, intellectual and cultural colonialism experienced by them, in some cases for around two centuries.<sup>12</sup>

The Muslim as well as non-Muslim élite in formerly colonized countries, perhaps, not because of their dislike for "religion" but because of the mindset created by the European intellectual tradition considered secularism as a solution to their own inner conflicts. They were also led to regard "religion" as an obsession and a complex in many situations.

Ironic as it may sound, "[s]ecularism, on the other hand, is the name for an ideology, a new closed world view which functions very much like a new religion."<sup>13</sup> This new religion, as Harvey Cox calls it, with its claim to finality, apparently

leads to a *fundamentalist* outlook in which nothing but secularism can solve socioeconomic and political problems of the so-called developing world.

With its fatalistic fundamentalist nature, secularism pretends neutrality towards religion. It does not stop the church building new churches, funeral homes, and raising charities. While inside their churches, synagogues or *masājid*, the followers are given liberty to show their respect to their God, with whatever name they call Him. But once they are out of the holy precincts, the same God becomes irrelevant and loses all authority over domains of public authority – economic planning and commerce, governance and political decision making, cultural and social practices, entertainment and legal matters. In short, public space has no place for God.

Does it mean that to empower "religion" the modern man should go back to the medieval ways of Christianity, and enthrone the priests with a divine status to control affairs of the society? This fear of a comeback of theocracy, of dogmatic religious extremism is frequently projected as a threat to the prevailing secular world order. Objective reality, concrete historical facts and rational argument and analysis and not some unfounded fears should, in our view, be the basis of supporting or opposing a thought pattern.

Secularism, as a way of thinking, is more than a utopia. It has manifested itself in humanism, capitalism, communism, socialism, liberal democracy, techno-culture and consumerism in the contemporary human history. Its foundational belief remains tied to man's superiority as the measure of everything. To realize its objective, it

zealously seeks secularization of total space and time. The dualism of sacred and profane,<sup>14</sup> and the dichotomy of church and state, is essentially its basic premise. Many world religions also justify or condone the existence of such dualism, and hence reconciled to the idea of the coexistence of evil and virtue, *atman* and *prakarti* (soul and flesh) as autonomous realms. Nevertheless, to universalize the European experience, and draw general rules based on the conflict between Western Christianity and the proponents of humanism, empiricism and secularism for every civilization is a reductionist fallacy.

Islamic civilization, despite some phases of stagnation and traditionalism (*taqlīd*), is distinct as its paradigm is characterized by a shift from conservatism, dogmatism, dualism and theocracy to a culture of knowledge, research and investigation, rationalization, use of creativity and innovation (*ijtihād*) and a societal living marked by the principle of consultation and participation (*shūrā*). Islamic history, when read free from bias shows continuity in thought, the spirit of *ijtihād* in the Qur'ānic exegesis, *hadīth* criticism, *fiqh* (law) and *usūl al-fiqh* (jurisprudence), philosophy and literature. Not once was Islamic thought dominated by literalism of the Scripture, or spiritual monopoly of the saintly class ('*ulamā'* or *sūfi*). Its "spiritualists" were at the same time hard-core rationalists. One such person in the history of Islam is Abū Hāmid al-Ghazālī (1058-1111) a man who talks about the alchemy of the heart (in his *Kīmīyā-i Sa'ādat*) and revival of the religious sciences (in his *Ihya' 'ulūm al-dīn*) is a thorough rationalist and philosopher in his refutation of the philosophers (*tahāfut al-falāsifah*) and *Maqāsid al-falāsifah*. He also deals with

theological (*kalāmī*) issues in his *al-Iqtisād fī al-I'tiqād*. While in his *al-Mustasfā*, he appears as a thorough jurist, philosopher of law and judge. His *al-Munqidh min al-Dalāl* indicates his in-depth understanding and command over law, philosophy as well as mysticism. The presence of such various strands of knowledge in one single person shows an intellectual and existential fading away of separation between the sacred and the profane, the holy and the secular.

The question whether Islamic tradition can be called secular or theocratic needs further analysis. First we should ask the question if the Qur'ān projects the Prophet (peace be upon him) as authoritarian or as authority? Is he required by the Qur'ān to seek advice (*shūrā*) from his followers in strategic matters, or whatever he thinks becomes the state policy? What was the practice of his successors? Universally taken as models of good governance by the Muslim community, who are the *Khulafā' al-Rāshidūn* (the Rightly-Guided Caliphs)? Do they present a model of an autocratic monarch, theocratic authority, or seek consultation and counselling at different levels? Is it not a fact that it was only after thorough discussion that they formulated their policies? Do these Caliphs represent in any way "secularity", "theocracy", or a *sui generis* governance in which the intent of the Qur'ān and the *Sunnah*, skilled know-how in various areas, and an interplay of reason and experience take place in every single matter, may it relate to economic policy, family law or international politics?

The Qur'ān condemns theocracy in a clear expression when it criticises the role of the Jewish Rabbis in arrogating to themselves the authority of declaring what they thought was permissible or not



permissible, in the name of YAHWH: "Thus woe to those who write the Scripture with their own hands and then say 'this is from Allah' that they may purchase a small gain therewith ..." (al-Baqarah 2: 79).

At the positive level, the Qur'an commands the Prophet (peace be upon him), and by implication people in authority, to decide their affairs after counselling and consultation: "... and consult them in the conduct of affairs and when you have resolved, put your trust in Allah..." (Al 'Imrān 3: 159. This and a similar command in al-Shūrā 42: 38 makes it binding on the rulers to have free interaction between the authority and the governed and conduct the affairs of the state by mutual consultation, thus eliminating all kinds of authoritarianism whether theocratic, autocratic or monarchic. It establishes the supremacy of law for the ruler as well as for the people. This ensures freedom in society for everyone, making accountability a cornerstone of the polity. This makes it *sui generis*, neither Eastern nor Western but a universal and uniform system, with a worldview in which the so-called sacred and secular lose their separate identities. The integration that the Qur'an wants to see in human life is best illustrated in *Sūrah al-Jumu'ah* (the day of congregation). It says: "O you who believe when the call is heard for the prayer of the day of congregation, hasten to the remembrance (*dhikr*) of Allah and leave your trading. That is better for you if you did but know. And when the prayer is over, then disperse in the land and seek Allah's bounty (*fadl*) and remember Allah much (*wa udhkurullahā kathīran*) that you may be successful" (al-Jumu'ah: 9-10). In a clear manner, the Qur'an tells those involved in trade and commerce that

Friday is not a holy day or sabbath when they leave the so-called worldly activities for total devotion and worship. On the contrary, when they are busy in their trading and the call is heard from the *masjid*, they must suspend economic activity, rush to remember Allah; and as soon as the prayer is over, return to their professional activities while continuing Allah's remembrance in the market place, working with honesty, and truthfulness.

This obliterates the line of separation between the so-called sacred and secular space. The *dhikr* performed in the *masjid* in the form of prayer is extended into economic and commercial activity. This integration is not "theocracy" but the creation of an ethical, and responsible conduct and behaviour towards life and its demands. The same applies to other areas of civilized human existence – culture, scientific research, social and legal matters and so on.

Secularism and secularization are an anathema to Islam and its culture not only on "religious" grounds but also on the basis of its logic, which describes the two as an essential contradiction of terms. Islam, in the first instance, does not regard itself a "religion" in the common Western meaning of the term. It calls itself *dīn* (a way of life). "Indeed *dīn*, with Allah is al-Islām" (Al 'Imrān: 19). Similarly, it says "this day have I perfected your *dīn* for you and completed My favour on you and have chosen for you al-Islām as your *dīn*" (al-Mā'idah: 3).

The Qur'an not only names this "*dīn*" as al-Islām but also defines it as a total way of life covering all aspects of the human existence – from interpersonal to social activity, economics to legal system, and domestic and international relations so

that justice is established and exploitation and oppression are routed. In other words, it brings about a social change, a transformation of society and its institutions, a new approach to governance and human interaction. It also includes instruction on how one should relate oneself to the Creator in private and public life.

Being a kind of its own, it will not be fair to reduce Islam to a "religion". It will be equally unfair to equate its history with the history of Christianity in Europe. Both have their distinctions and separate historic features. Present-day Islamic awakening and the Muslim longings for change should not be confused with the European experience of the Renaissance. It should be studied in its own right, not with the mindset and terms of reference of an alien tradition.

It is also important to understand that the encounter of secularism, as an ideology, with Islam has been closely linked with the rise of European colonialism and imperialism. With its utilitarian and pragmatic mindset and a culture of separation between the realms of the Caesar and the Christ, particularly with post-Renaissance mind, the European colonialism could not rule comfortably in Asia and Africa without creating a secular ambience. Secularity caused no conflict or problem of dual standards in the West. A devout Christian suffered no qualms while working as a secular lawmaker, a businessman, an educator or a bureaucrat but it did create a crisis situation for the Muslim society. The cohesiveness of life and the basic ethical foundations of society were challenged by the dualism of the intruding colonialism with its commitment to secular ideology.

The uncompromising attitude of secularism, its conviction that secularity alone has the answer to the problems of the developing world constitutes the real problem. The Western worldview which divides human life into two inevitable realms of "religious" and "secular" eventually gives secularism the status of a dogma that the rest of the world has to accept or suffer damnation.

Convinced of the European experience of evolving from the Holy Roman Empire to the nation states, the European mind could not think otherwise. As a historical process of conflict between the theocratic Christian setup, which established itself as the basis of political legitimacy in the fourth century, secularity soon led to divisions in the Christian Rome. The conflict of interests between the Pope(s) and the emp  r(s) led to what is known as localism, development of towns, bourgs and ultimately a collapse of understanding between the two. During the Reformation and the Renaissance, the religious protest also became a political protest. The idea of the nation state (Latin, *nasci, natus*, "to be born") essentially a sociopolitical concept based on common birth evolved into a state (Latin, status "position") – a geographic notion with fixed boundaries. Though the emergent nation states had their strong religious affiliations (Germany being Lutheran, Switzerland Calvinist, England Anglican, France and Spain Catholic), they at the same time symbolized their liberation from the central Church authority. The treaty of Westphalia in 1648 and a decade later the termination of war between France and Spain in 1659, ratified the geo-political limitation of the European states and their political liberation from the Holy



Roman Empire. The age of Enlightenment and the rise of humanism re-enforced the total separation of church and state. Thomas Hobbes (d.1679) believed in the emancipation of political thought from theology. John Locke (d. 1704) and Jean Jacques Rousseau (d. 1778) further provided philosophical basis for the separation of these two realms. Allegiance to the state assumed primacy over loyalty to the church.

In the Islamic framework of thought, the revivalists like Muhammad Iqbal (d. 1938), Sayyid Abu'l A'la Mawdudi (d. 1979), Sayyid Qutb (d. 1966), or the modernists like Fazlur Rahman,<sup>15</sup> consider secularism contrary to the Islamic value system.

Secularism's claim to transcendence, has provided a more aggressive mindset, which admits of no defining role for religion in life and frustrates the development of a pluralistic society. The Islamic model, on the other hand, spells out a framework that despite its ideological flavour remains pluralistic. The Qur'anic affirmation of coexistence between cultures comes from the *ayah* "for you your religion, for us our way of life" (al-Kafirān: 6) and "there is no compulsion in *din*" (al-Baqarah: 256). Together, they define the character of this pluralistic model.

Islam is essentially a moral system that guides human behaviour in all aspects of life.<sup>16</sup> Its integrative approach is substituted by secularism with a fragmented approach separating ethical and moral dimensions from all areas of life except personal life and the limited realm of "religion". This exclusivism of secularism makes it, in the final analysis, a fundamentalist ideology, a dogma and a closed system, which denies place to plurality.

The heart of the problem in our view lies in a totally "this-worldly" approach of secularism in contrast to the "other-worldly" approach of the classical Christianity. Islam being integrative does not recognize such a dualism or preferring one at the cost of the other. Its ethical approach with its roots in the Divine guidance provides a road map for all kinds of human activity, deriving inspiration and guidance from moral values and norms.

The Islamic revivalist movements in the nineteenth and twentieth centuries have been essentially movements for de-colonization. These movements are not only political but also for liberation from the secular fundamentalism.

It is against this intellectual backdrop that Muhammad Iqbal, Sayyid Mawdudi, and Sayyid Qutb made a frontal attack on secularism and secularization in the Muslim World. As described before, secularism, understood as a historical process, is often assumed to be inevitable for people everywhere. But with all its claims to ultimacy, it remains irrelevant and out of place for societies and cultures with different values, historical traditions, and structures.

As a major architect of the Muslim thought in the twentieth century, Mawdudi has written a lot about the moral crisis in the East. In the process, he gives a critical look to the basic assumptions of the European intellectual tradition that influenced the Muslim mind, and brings into sharp focus its positive and negative dimensions. Among his books, the 1930s *Tanqihāt* had a major role in shaping the contemporary Muslim discourse. It is for the first time that selections from this important book and another of his works, *Tafhifāt*, are being presented in the English language. Br.

Tarik Jan, our colleague in the Institute of Policy Studies, has rendered Mawdudi's writings in powerful modern English prose accompanied with commentary. His rendition stays close to the text and succeeds admirably well in capturing the essence of the Mawdudi genius and his style in another medium and intellectual tradition. Tarik's commentary is also timely as well as scholarly. His grasp of the current knowledge scene helps him contemporize the original text. We thus hope this book will help foster dialogue between Islam and the West.

## NOTES

1. Robert N. Bellah, *Beyond Belief: Essays on Religion in a Post-Traditional World* (New York: Harper & Row, 1970), pp. 72-73.
2. Harvey Cox, *The Secular City: Secularization and Urbanization in Theological Perspective* (New York: The Macmillan Company, 1968), p. 34.
3. *Ibid.*, p. 17.
4. *Ibid.*, p. 18.
5. Arnold E. Loen, *Secularization: Science Without God* (Philadelphia, The Westminster Press, 1967), p. 9.
6. His principal works which influenced Heidegger and others include: *Jesus and the World* (1926); *Belief and Understanding*, 2 Vols., 1933, 1952; *The New Testament and Mythology*, edited under the titles *Kerygma and Myth*, 1948; *Theology of the New Testament*, 2 Vols., 1948, 1953. *The Question of Demythologization*, 1954; and *Jesus Christ and Mythology*, 1958.
7. His major works include *The Origin of Species*, 1859, *The Variation of Plants and Animals under Domestication*, 1868; and *The Descent of Man*, 1871.
8. These include A. R. Wallace (1823-1913); Herbert Spencer (1820-1903); T. H. Huxley (1825-1895); Ernst Haeckel (1834- 1919); and William G. Sumner (1840-1910).
9. R. N. Bellah, *Beyond Belief: Essays on Religion in a Post- Traditional World* (New York: Harper & Row, 1970), p. 73.
10. Sigmund Freud, *Humour and its Relation to the Unconscious*, 1905; *Introductory Lectures in Psychoanalysis*, 1916-18; *The Ego and the Id*, 1923; *The Future of an Illusion*, 1927, *Civilization and its Discontents*, 1930; *The Problem of Anxiety*; and *Moses and Monotheism*, 1939.
11. His major works, on this count, include: *The Birth of Tragedy*, 1872; *Human, all too Human*, 1878; *Beyond Good and Evil*, 1886; *Toward a Genealogy of Morals*, 1887; *Thus Spake Zarathustra*, 1883-85; also see Walter Kaufmann, *The Portable Nietzsche* (New York: The Viking Press, 1969).
12. This intellectual colonialism and transformation of the soul has been so deep that even those who succeeded in achieving political liberation from the European imperialists could not shrug off the cultural baggage of the age of colonialism. For an excellent treatment of the problem, see Frantz Fanon, *The Wretched of the Earth* (New York: Grove Press Inc., 1968). See also his *Black Skins White Masks* (New York: Grove Press Inc., 1968); Famous Algerian Muslim thinker Malik Bennabi in his *Islam in History and Society* (Kuala Lumpur: Breta Publishing, 1991) calls this post-al-Muwahhid spirit in the Algerian context as "Colonisability" (pp. 52-53), which continues even after political independence from the European colonialism.
13. Harvey Cox, *The Secular City* ... p. 18.
14. For elaboration of the concept, see Mircea Eleade, *The Sacred and the Profane: The Nature of Religion* (New York: Harcourt Brace & World Inc., 1959).



15. Fazlur Rahman, *Islam and Modernity: Transformation of Intellectual Tradition* (Chicago: The University of Chicago Press, 1984). The author defines the character of this pluralistic model.
16. Tamara Sonn, *The State and Islam* (Boulder: Westview Press, 1990), p. 211.